MESSAGE OF THE BIRDS

BY THE SAME AUTHOR

In the Sikh Sanctuary
India Arisen
India in Chains
Sri Krishna
The Saviour of Humanity
The Gospel of Freedom
The Spirit and Struggle of Islam
My Motherland
The Secret of Asia
Apostles of Freedom
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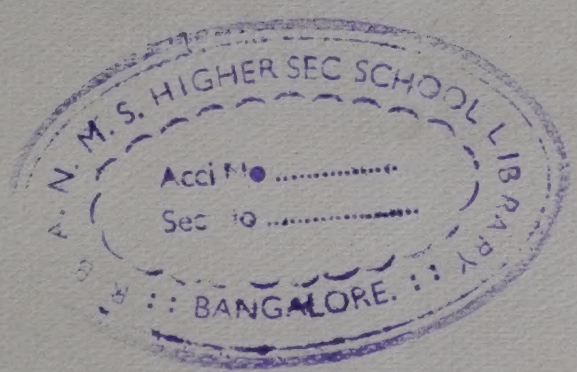
MESSAGE OF THE BIRDS

By Prof. T. L. VASWANI



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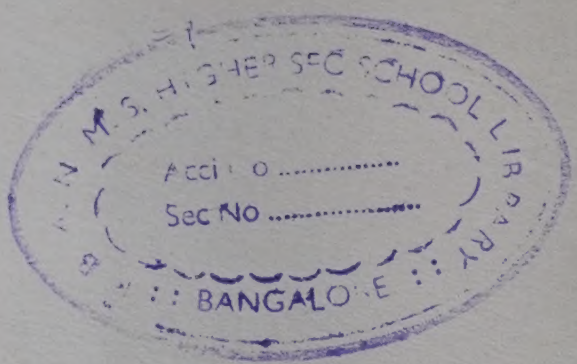

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A. S. Balasubramanian,
MYSORE PUBLIC SERVICE COMMISSION
BANGALORE-1.

PUBLISHERS' NOTE

The present book forms the second of the "My Motherland Series" by Prof. T. L. Vaswani. As in the first book "The Aryan Ideal," Prof. Vaswani's general appeal is that the first and last duty of every Indian should be to conserve and cherish the noble, humanitarian, pure and simple Ideals and Traditions of our Motherland. But here the Message is more directly addressed to the educationists and the young men of the country. The value of the Message is doubly enhanced from the fact that the author has dedicated himself to the cause of education and has a heart steeped in the love of India's young seekers after Knowledge.

The Publishers moreover wish to be permitted to add here that Prof. Vaswani's Message is a particularly apt remembrancer on this the eve of the Incarceration Day, and that coming as it does from one of the most beloved disciples of the Incarcerated One it is well nigh as precious as if issued from within the cell of Yerawada Prison.

MESSAGE OF THE BIRDS

MOTHER OF THE AGES!

Mother of the Ages!
Mother of the Sages!
Singing, singing
Through all the changes
Of this storm-swept Land,—
What is thy Message
For me and my comrades
In the Struggle of to-day?

I see so many in the market-place
Bartering their Ancient Wisdom
For pleasure, strife or hate.
I see so many sell their substance
For silver and gold.
I see yet others roam
As restless exiles
Or stand as beggars at alien doors
For favours which enfeeble Life.

The Song of the Mother !
The Song of the long ago !
—Who hears ? Who listens ?
Who takes the speechless Message,
And the Ancient Word,
And the vision of Her sages,—
Her Poet—Heroes and Prophets,—
In the Struggle of to-day ?

In my heart is Sorrow,—
Yet a mighty Hope ;
And I ask as the days darken :—
How long, Mother : how long
Will lie wounded
This Race of the Rishis ?
Has it no future fairer even than its Past ?
No dawning of a Day of yet Greater Glory ?

I hear the Voice in the gathering storm :—
Be calm : For great is Allah—
Great in justice as in Love ;
And reflected in His shining Heart
Is every suffering of His People,
Every injustice and wrong ;
And since He sees 'twill yet be well :—
India the Crucified will rise again.

INTRODUCTION

I greeted him with a glad heart. He was not yet forty. But he looked sad. He had striven hard to serve others. Misunderstandings and intrigues had marred his plans, he said. He looked dejected. His strength to work seemed to be ebbing out. I met him next, some months later. He looked young again. There was a beautiful glow in his eyes,—the glow of a great faith. I asked him what was the secret of the change. He told me a strange story. Tired and spent in strength, one day, he had stretched himself at full length under the shade of a tree in a quite place far from the madding crowds of men. Soon he fell asleep. He passed into the dream-land. It was a strange dream he dreamt! He could understand the language of the birds! He heard them survey the situation of Humanity and say :—"What is man's melody ?

He has not yet learnt to rely on himself. If man but developed self-reliance, he would know he was not weak but that hid within him were rich Powers of Achievement. Son of Man! Return to thyself." "I woke from sleep," my friend said to me, "I woke with a new centre of consciousness. I woke with faith in myself. I woke with realisation of the wisdom of self-reliance: *Son of Man*! *Return to thyself*! "My friend passed on to me the Message of the Birds. It is the message of self-knowledge, of self-reliance. It is the message of the Swaraj Movement.

In an interesting book "The Degradation of the Democratic Dogma", the author,—Mr. Henry Adams,—criticises the comfortable dogma of progressive evolution. It is painfully true that the progress of man is not straight like the old Roman road. There are checks in the march of progress. One such check in India's march is our loss of memory of Indian Ideals. There *are* checks. But there are also *redemptive* forces to take the Nation forward. One such force, I believe, is the Swaraj Move-

ment. The ultimate force or energy, according to Mr. Adams is being steadily dissipated. The ultimate force of energy, according to my theory of life, is being *developed* for the highest good of man. And the National Movement in India is, I believe, an agency *Jagad Shakti*, the *World-Force* is working for India's amelioration and the uplift of Humanity. A Free India is, I am convinced, essential to the higher life, of the human race. This thought gives me hope in the midst of much that is depressing to-day.

The Publishers have decided to issue, as far as possible, each new volume of this series on the Gandhi Day. Lokamanya Tilak urged, again and again, that we must give up the politics of mendicancy. Mendicancy is helplessness. Swaraj is self-reliance.—*Sons of India* ! *Return to Yourselves !* This Message has Mahatma Gandhi sounded again and again ; and the secret of his influence lies in the response his own life has given to the great Message. An American journal, by no means sympathetic to the Movement of Non-Co-opera-

tion, wrote concerning him:—"His influence is immeasurable. All India whether Muslim or Hindu hears him and watches his slightest gesture with awe. Such is the man whose personality, philosophy and prodigious power over the souls and minds of millions of men are pitted against the clear-cut practical and energetic David Lloyd George." Such is the man,—our greatest apostle of *ahimsa* and soul-force—who is to-day in the Yeroda jail! In a letter to the *Times*, London, Sir J. D. Rees referred with relief to the "arrest of M. K. Gandhi" and described him as "part Mahatma, part mountebank, all mischief-maker." In writing thus Sir J. D. Rees interpreted the mentality of many other "friends of India." The imperialist believes in the cult of power. But power cannot, we may be sure, break the spirit of the Swaraj Movement. It is significant that the treatment given to Gandhi in South Africa and India has left not a trace of bitterness on his mind or heart. One day he was in a railway train proceeding to Transval. He had paid for the first-class compartment.

The guard asked him to quit the first-class and be in the van. He refused. He was dragged out, "brutally", says Rev. David Howard; "his luggage was thrown out and the train steamed off!" On another occasion, he was on his way to Pretoria. He sat on the box of a coach. The guard wanted to smoke and asked him to dismount. He refused. Down came two blows upon the great-souled Gandhi! But he never parted with his idealism. To-day, after preaching a message of non-violence which has prevented riots in several places and checked the forces of hate for the "foreigner",—to-day Mahatma Gandhi finds himself in jail! He believes in the value of suffering.The sufferings of a meek man like Mahatma Gandhi are the *tapasya* which,—the Scriptures say,—bring down the blessings of the Gods. As we think of his sufferings let us redouble our efforts to spread the *khadi*-message and let us so purify our hearts that courage, humility, love may dwell therein. So may the rishis re-build this ancient Land for a great Future!

I believe profoundly in the Gospel of Self-Reliance. And in this volume I appeal to young men to look to India's own Culture, her own Civilization and the ideals of her seers and sages for light and strength in the Struggle of these days. In the "Indian Ideal in Education," I plead for the ancient *asrama* ideals of student-life. In another chapter, I ask students and young men to realise how much *they* can do to help the Movement of Freedom. The chapter on "Ancient Faith and Modern Mind" is an interpretation of Hinduism. I have heard many young men attack the Ancient Faith ; and I have often breathed out an aspiration that such young men may study more, think more, meditate more to realise what a rich heritage is ours in the Wisdom of the Rishis. "Through Chinese Eyes—" is a glimpse into Sind,—my Native Land,—as it appeared to some Chinese who visited India over two thousand years ago. If Sindhi young men would but know Sind better, they would find her worthy of love and service. The last chapter indicates the aspirations and efforts of

some of India's great ones to build up, centuries before the birth of Jesus, a Brotherly Civilization.

Marred and clumsy is the world to-day, and in spite of its accumulations and expansion,—shrunken and starved,—its very music a music of sighs, not of joy. And India, I believe, can greatly Help the Nation. But not until we, emptying our hearts of pride and filling them with the offering of love, stand before the Mother as servants of the Indian Ideal. "*Son of Man! Return to thyself!*" Stand firm for this Ideal, young men! Learn all you can from the experiences and inspirations of the West. But remember that *strength* is within,—in yourselves,—in *Bharat Mata.* Nor must you forget that nation-service is too sacred to end in passion or hate. Believe in yourselves. Believe in the Mother. Believe in the Indian Ideal. No repression then can stifle the National Spirit. And, believe me, no force can crush a faith which flowers into love.

KARACHI,
May 1922.

T. L. VASWANI.

THE GREAT-SOULED GANDHI

On the day I learnt of his arrest I wrote to him :—" Your faith has touched wings of immortality. And may your spirit sustain the Struggle till India is Free ! " And writing to me from the Sabarmati Jail he said he was " so glad," and went on to observe that the " constructive, self-effacing, unexciting work" needed " the whole-hearted support of the soberest men and women of the land." Some days later came the news of the savage sentence inflicted on the great Leader ; and I said to myself :—" Blessed are the Meek." I believe profoundly that victory is *not* with the powerful but with the Meek.

The *Mail* (London), called him " arch-agitator of India " and characterised his work as " sinister activities " ! It even said that he was " seeking a violent death!"

History will salute him as a prophet of freedom, an idealist of action; a political mystic. And at the bar of History the bureaucracy stands impeached for having jailed this patriot of humanity. That men like Lokamanya Tilak, Mahatma Gandhi, Deshabandhu Das, Pandit Motilal, Lala Lajpat Rai should find their way to the prison-house is a commentary in the Indian Administration. The 'new' era of 'reforms' has proved to be a new era of repression.

One is easily impressed with Mahatma Gandhi's ascetic life and his democratic social gospel. He is a lover of the poor. I hold that Swaraj will 'arrive' in the day we lift the ban which has fallen upon the millions of India progressing from poverty to poverty, every day. Charka is to Gandhi a symbol of swaraj, because charka, if universalised, will improve the condition of the poor. I called Gandhi an ascetic. In his heart burns a Flame. How many sleepless hours has he not spent thinking of the deep tragedy of India! The tragedy of a Nation once mighty, now in poverty and political subjection, has entered as an iron

in his soul. There is sadness in his beautiful smile. As he went from place to place preaching his Gospel, I thought of the 'Man with a Lantern' in the story. The man went from place to place lighting up dark corners and saying to everyone—"Where art thou?" And as they heard his voice, one by one they answered:—"I am here," and one by one they rose to follow the Light. As Mahatma Gandhi moved from place to place, many awoke from their ease and indifference and followed the Light. It is no wonder thousands have gone to jail in willing obedience to his Call and his Message.

It is true machinery is not congenial to his theory of life. "Machinery," he said, "is the symbol of modern civilization; it represents a great sin." But it will not do to say, as his English critics have often said, that his is the ideal of the hermit. Some even of the Western thinkers are beginning to understand the evils of machine civilization. Mahatma Gandhi has re-affirmed the great idea of the Lokamanya:—Self-reliance. But *self-reliance* does *not*

mean the hermit's *isolation*. Non-co-operation means *not* withdrawal from life but Self-Organisation. In a recent manifesto issued by the Bishops of India and Ceylon to Government officials and the Indian people, we read :—"We appeal to Indians to have no fear for their prospects of attaining self-Government. The matter rests not with the British Government but with the British people." Lokamanya and Mahatmaji have taught that the matter rests with *ourselves*. *Swaraj* cannot come as a gift from the British people to the Indian people. Swaraj is our birthright.

With what power may we claim our birthright ? The power not of the physical but of the mental and moral order,—the power not of the sword but of character. With a frail body but with truth and love in his heart, Gandhi went from place to place to spread the Message. The policy of repression is a tribute to the strength of his Gospel of non-violent non-co-operation. Sometime ago, the *Westminster Gazette* wrote :—

"For, let there be no mistake about it, the position in India to-day is more critical than at any time since 1857. The reverberations of the Amritsar Massacre have shaken British rule to its foundations."

I have been often asked :—But how can India win Freedom without violence ? And I have often answered :—Violence would mean disorganisation, and only an organised Nation may win. The more I think of it, the more I feel that the Swaraj Movement to be vital must be a faith-movement. Do we believe in God ? Do we believe that truth, *tapasya*, love are His energy ? Then must we also believe that if we take hold of His *shakti* in our *struggle*, world-forces will co-operate with us to set the Nation free.

I say to young men then :—Think of India in terms of Humanity. Love her in Humanity. Sustain the Struggle so that a free India may serve Humanity greatly. It is no narrow, exclusive 'nationalism' I plead for. I ask you to see India in Humanity.Therefore, too,I ask you to spiritualise politics, commerce, education, social life,

the entire nationalist propaganda. This is, to my mind, the most significant part of Mahatmaji's message.

Great souls climb up in solitude. The great-souled Gandhi, we may be sure, is 'climbing up' in the solitude of the Yeroda Jail. But what about *us*? Are *we* growing or declining? It seems to me God is trying us to-day. *We* are on our trial now that Gandhi is in jail. Do we interpret the imprisonment of the Leader as a challenge to us? And how are we taking up the challenge? His parting message to the People was:—Khaddar. And *khaddar* is but an outer symbol of an inner spirit,—the spirit of fellowship with the poor.

In that fellowship, I profoundly believe, is India's salvation. In the day we have in our hearts the humility and love which may make us true Brothers of the Poor,—in that day may India achieve her Freedom. The Coming Religion is Worship of the Poor. Mahatma Gandhi is a witness to that Religion. Therefore has God given him the great leadership of thePeople. Therefore the

very Prison which holds his feeble body is to many of us to-day a Temple. As I think of him this day, my thoughts move out to the 'Rebels' of Humanity, and I whisper to myself their message :—Blessed are the Crucified; for they shall emancipate the Nations.

STUDENTS AND THE STRUGGLE FOR FREEDOM

[From an address to Students Convention.]

Friends! It is your *karma* to live at a great hour in India's destiny. For let us confess it, this Movement is radical in its character. It is pacifist; it is pledged to non-violence; but it means to revolutionise the minds and hearts of the people. It is your *karma* to live at the birth-hour of this Movement. That *karma* may be your *privilege* if you resolve to help the Nation now. And the thought I would leave with you is that, you, students and young men, can do much. I know the teaching given you in several institutions is not responsive to the National Ideal. Most of your schools and colleges as they are, to-day, are prison-houses, where there should be *open windows* letting in the light of the great Life of the Nation. Your education is not

related to the *life of India*. Do your College text-books tell you of Tagore in literature, of Shaw Latif in lyric poetry, of Sir J. C. Bose in science, of Hindu *darshanas* in philosophy, of Tilak or Gandhi in Politics? Surveying the Indian situation, several years ago, Lokamanya Tilak said:— "*The remedy is not petition but boycott.*" Of boycott as a political method you read little in your text-books which tell either of 'constitutional' agitation or violence. Again, Mahatma Gandhi's *satyagrah* is a method not known to your text-books in political science. Many of them tell you the basis of society is *force*; the great Indian leader tells you that society lives by *satya*, the *power of the soul*, the will-to-suffer. For *that* to me is the essential meaning and message of *satyagrah* and *non-co-operation*. Europe's nationalisms its very 'internationals', are expressions of Europe's *will-to-power*. Europe's 'League of Nations' is really a League of Imperialisms and cannot give the world that Peace which the Nations cannot find until they become Servants of Humanity.

Of these and other things congenial to the Indian mind little is told you in your text books. Therefore I said your schools are prison-houses ; they shut you out of the thought and life of India. In American institutions they teach sciences, humanities *and Americanism* ; in India they teach you *several* subjects but *not* the one subject needful, viz., India !

Yet I would not leave with you any depressing thought ; I wish you to be filled with the inspiring thought that you can do much for the Nation, to-day. The motive of my talk with you is to awaken in you, if I can, faith in yourselves and your powers to make a mighty Nation. History shows how much young men and student-movements have done for the Nations. Think of Athens. Socrates was not alone a thinker ; he was a patriot ; and he wished to help the life of Greece by inspiring young men with the ideals of Truth and Beauty and Justice. "A corrupter of youth," they called this Teacher of ancient Greece ; he did not mind what his enemies said or did to discredit him ; he

went about doing good. One of his pupils was Plato; and Aristotle was Plato's pupil; and in the hearts of these two young men—as readers of the "*Republice*" and the "*Politics*" know—in the hearts of these two Greeks who owed much to the inspiration of the Socratic Teaching—in their hearts was a vision of a strong moral State which Greece could only partially assimilate. Think of Italy. There was a time, as some of you may know, when Italy was under the heels of Austria.

Mazzini arose with a dream of Italian emancipation in his heart; and Mazzini spread his message through students and young men; he formed, you know, the "Order of Young Italy." Think of the Germany of pre-war days. In the days of Metternich, Germany was in a sorry state. But it was the German students who dreamt the dream of a great Fatherland. Some of them grew to be the great proclaimers of Liberty in Germany. One of them was Marx, the father of the Modern Revolution against Capitalism. Other students who dreamt of liberty and who, in the

days of their manhood, served Germany in several fields were Engel, Heine, and Lassale. Think of Egypt. The National University of Elzehar is, I believe, one of the greatest of the world's Universities; over ten thousand students reside there every year, and are trained for nation-service. How much they have helped Egypt is known to every student of Egyptian nationalism. They organised processions and public meetings and conferences. They worked hard to see that the Milner Mission was boycotted. They carried the message of freedom to villages and towns. Japan owes much to her students; one of them, Togo, longed to do great things for her; he went to Europe to study Western science; he returned to Japan to serve her and make her great among the nations; he inflicted a heavy defeat on Russia in the Russo-Japanese war; he broke the '*hypnotism of color*'; he proved how wrong were the Western thinkers who conveniently believed with Hegel that Asia was doomed to be dominated by Europe.

One of the latest illustrations of what students can do is supplied by China. British diplomacy, as some of you may know, favoured Japan at the expense of China. Shauntug was snatched from China and given over to Japan. There was an agitation in Pekin. The Chinese officials were 'influenced'; it was hoped the agitation would die out. But no 'influence' or intimidation could extinguish the patriotic fire in the hearts of some Chinese students. They resolved that the Chinese officials who had sold their country for gold should go; they resolved that China must not sign the Peace treaty; they resolved that until justice was done to China, Japanese goods must be boycotted. They were asked by their school-masters not to meddle with matters 'political;' they were denied sympathy by the rich and powerful; some of them were fired upon by police; some of them were arrested and imprisoned. They were not cowed down; persecution gave a new life to their movement; they won the sympathy of shopkeepers; they organised *hartals* and Con-

ferences; students, boys and girls, carried on a vigorous campaign of boycott against Japanese goods. What, you will ask me, have they achieved? They compelled the Cabinet to resign and China did not sign the Treaty. They influenced the merchants and Japanese goods were boycotted. They organised National Education Conferences. They have spread the message of Marx and Plato to thousands of villages. They have started several students' journals. They have opened several centres of social service. They have created a new intellectual revolution among the masses.

I have spoken to you of students and youngmen of different countries that you may know that you, too, and others such as you can do much for India at this hour of need. And in order that you may serve her in the coming days, I ask you to be in touch with the shopkeepers, the peasants, the masses. My charge against the current system of education is—it *isolates* you, it separates you from them; it does not bind you with them in a common life. Then Bharata needs in the coming days;

and I ask you to realise your *unity* with them, to give them modern knowledge, to learn of them the wisdom of life enshrined in the old Books recited by them to you. Some of you, I am glad, take interest in Night Schools. We need many Night Schools; but we need them to *obliterate* not *emphasise* conventional distinctions; we need them as *bonds of unity*, not as *walls of separation* between one class and another.

I want you, students! to sit *together* with the poor peasants, and labourers in your Night School; sit with them in your reading room and library; talk to them and mix with them and make them feel you are their friends. They need you, you need them, in the one Service of the Nation.

I want you, young men! to visit villages in parties. I want you to meet peasants and labourers and speak to them of swaraj and of the prophets of Freedom. I want you to create an intellectual and national awakening in the villages. But we are so few, you say! Don't think of it, I say! Only have faith in your powers; and you will work wonders.

Have faith in yourselves. Break the delusion that students can do little for the Nation. Rise above the *maya* which has made you weak. Believe in your powers and your opportunities. Servants of the National Cause ask for your help at this hour of the Mother's need. Only have faith in yourselves. Only set free the divine within you. And you will be among the builders of India's Freedom.

INDIAN IDEALS IN EDUCATION

'National Education' for India should be, as I understand it, a synthesis of three great forces of Indian History. These are the Aryan, the Muslim and the Modern. The Aryan refers to the Hindu and the Buddhist. These three I may name also as the Classic, the Romantic and the Modern. Strange as it may sound I think it is true to say Islam introduced an element of 'romance' in our culture. This is specially true with regard to Sindhi culture which owes much to Islam. The 'modern' cannot be repudiated. It should be *transcended*; it refuses to be *rejected*. Its 'shock' awakened us from a long slumber; and its literature, science, technology and political history have, I believe, a value for us. The current system of education is not 'modern' enough. The universities in India are not much in touch

with the latest thought and cultural ideals of the universities of the West. The one great defect of the current system is that it does not grow out of *our* life. Culture must grow out of Life. In India our Schools and Colleges give 'information' which our students memorise to pass certain examinations. But culture is different from passing examinations. It was an English teacher who said:—"I never can persuade myself that Shakespeare would have passed high in a Civil Service Examination on one of his Dramas." The Indian universities are examination-ridden; and most of our students learn little beyond "words". Count Okakura rightly said that if we did not "waste our energy in words" we would yet be a "great nation". Most of our students are educated in "words" when they should be educated in "*life*". Only 3 per cent. of the revenue is devoted to education. About 41 per cent. is devoted to the Army. The 'masses' have been neglected; and most of the 'educated' have lost touch with them. Our education is not a unifying force; it

is infected with separatist tendencies. Who cares for the 'masses'? Over 60 lakhs of persons died from influenza alone; about 50 lakhs die annually of fevers alone! '*Repression is growth*':—there you have the great evil of the current system. Our students are not allowed to move in an Indian atmosphere; they do not *grow*. At a school-function attended by a Deputy Commissioner,—an English official,—students staged a drama. One of the things exhibited in the drama was a *charkha*. The *charkha* proved too much for the nerves of the official and he asked the Municipal President (the School belonged to the Municipality) to have the drama closed at once. The drama ended abruptly. Students wanted to sing *Bande Mataram* but were prevented from doing so! The very words *Bande Mataram* are banned in some schools. Is it possible for students to move in such an atmosphere and grow? Two things our students need,—*knowledge* and *feeling*. *Knowledge* of India; and a *feeling* for India. And by *feeling* I mean *sincere moral aspiration* to serve her and,

if need be, suffer for her. India needs *Indian Education.* The Indian Ideal of education may be expressed, in a few words :—*Education is Fellowship.*

The forms of fellowship are indicated, again and again, in Aryan Books. One is *fellowship with the guru.* And by guru is meant *not* an infallible superman but an elder brother,—a soul, who can help in drawing out the powers of the pupil. The guru was not a task-master ; he was an elder brother of the school-family named the *Asram.* The emphasis in Indian systems of culture was not on text-books or buildings or school furniture but on *fellowship* between the teacher and the pupil.

The truth was recognised that every student was a *soul ;* and the teacher—the guru,—was one who, by his life no less than his teaching, drew out the soul of the pupil. Education is a problem in consciousness. It is a problem in soul-culture. This aspect,—training of the soul,—is much neglected in many of the modern schools, even in several of those named '*national.*'

Ancient India recognised the truth that every student is a soul, that behind every one lie experiences of other lives, that a teacher must be a man of moral power, of spiritual intuition in order to be able to help the student to evolve by a further *disciplining of his vehicles (koshas).* The vehicles as indicated in the Books are five. There is the *kosha* of *matter*,—the *physical vehicle.* There is the *kosha* of *pranas*,—the "vital" vehicle. There is the *kosha* of *manas*,—the mental vehicle. There is the *kosha* of *vijnan*—the vehicle of Higher Reason. There is the *kosha* of Ananda. And when that vehicle is well-developed there is, we read, *self-realisation* which involves *emotional* experience of Unity with All.

Emotion for India,—is for Humanity,—is what the current system has not developed. This *emotion* will not come to students without their fellowship with some great teachers, Such a fellowship will draw out the pupil's personality. In the old *Asramas*, the Guru sat on the ground and students sat with him and he drawing out

their unknown talents impressed on them the great truths recorded in the Upanishads and other Scriptures.

The bond between the teacher and the pupil in ancient India was not that of *text-books*; it was a clear bond of *mind* and *heart*. The idea of national education was expressed in Bengal during the period of the anti-partition agitation; some national schools and a national college sprang up. Then after some time during the period of the Home Rule Agitation, Mrs. Besant led a movement of national education; a number of national schools and colleges sprang up. To-day under the influence of the non-co-operation movement led by Mahatma Gandhi, several national institutions have come into being and Gujrat has a National University. Is the problem of national education solved? The problem will not be solved until you get teachers of of the guru-type. Fellowship with the teacher, the guru,—was the centre-point of Indian education in the past.

In the knowledge which was learnt through such a fellowship there was a

beautiful *humility* which we miss in the current system. There is *pride* of knowledge to-day; how many have the *humility* of true culture?

A feature of Indian education in the ancient *asramas* was a beautiful blend of *discipline and emotion.* What greater discipline than *brahmacharya*? *And discipline flowered into emotion.* In the current system of education in this country, there is little room for culture of emotion of the Ideal. In the schools and colleges controlled by the bureaucracy, students receive *information* but not much training of their emotions. The sense of the beautiful, the *wonder-sense* is not much developed in our students. Wisdom grows out of the wonder-sense. Our students receive 'knowledge' but do not have opportunities to *rejoice in Truth.* Most of our schools and colleges are situated in localities dominated by crowd-vibrations. The *asramas* in ancient India, the Universities of the Buddhist age were situated in places blessed by nature's beauty. *Fellowship with nature* was regarded essential to education. There

is no culture of the soul without this fellowship. To commune with nature is to grow not simply in physical but also moral health. It is to grow in beauty and to know how intimately morality is connected with a sense of beauty. To be pure is to be beautiful. Discipline gave *form* and nature's communion gave *color* to the student's life in ancient India. Therefore was that life beautiful.

In the Books, as I have understood them, we read of " the Four-Fold Education". The basis was *fellowship*. And the fruitage of fellowship was four-fold. The fruit is named *artha*. The word indicates the *economic* aspect of education. Labour and Culture joined hands in ancient India. In the *asram*, the students learnt to do *manual* labour, learnt some art, some handicraft, learnt to till the soil and look after the cow. We read to-day of " vocational" education in American books. The "vocational " side of education was not neglected in the old Asrams. It has been sadly neglected by the Indian Government. The Americans built their work in the Philip-

pines on the rock of vocational education. American teachers found that the Philippine Isles had plenty of woods and fibres; round them they built education; they made industrial training a special feature of the Philippine education; the girls were taught to make straw-hats; the women were taught lace-making and embroidery. Young men were taught to make furniture; several agricultural schools were opened; to-day the agricultural product of the schools is worth several lakhs every year; and schools of handicrafts earn a large amount. Education in India cannot become self-supporting and Indian poverty will not be removed unless *cottage industries* are introduced in our schools. A new respect for manual work will be born in such schools and when this respect has grown it will not be thought, as it is foolishly thought in several quarters to-day, that the doing of manual work means a loss in social prestige.

A second aspect of education is indicated by the word '*dharma*'. Dharma is reverence for the Law social and national.

There can be no training of character without loyalty to National Good. The bureaucratic State in India has in several ways *repressed* this *dharma*; and India presents the spectacle of an *arrested* Nation. A *new atmosphere* is the need of Indian education.

The third aspect is indicated by the word *Kama*. This word, I submit, should be interpreted to mean *self-realisation*. Education should, doubtless, train us for nation-service. But it must also help *self-realisation*. How to relate *self-realisation* to *nation-service*, is a problem which every national institution must attempt to answer.

Then there is the fourth aspect indicated by the word moksha: The word means '*liberation*.' Education is *Liberation*. True culture, therefore, does not appreciate *narrow* nationalism. The Hindu sages spoke of the Vision Universal. The Hindu view of a 'nation' is *not* an armed community for exploitation or domination but a *communal life doing its dharma*. A Nation, it was recognised, was but one

limb of Humanity. Much of what is regarded as nationalism is, I am afraid, *national egoism*. It is communal "intoxication". This "intoxication" mood must give way to an *international* mood if a higher civilization is to be built. Indian education in the Asramas of old was inspired by a great vision, a Vision of Unity, a vision of the One Atman in all. Without such a 'vision' there is no '*moksha*'. If I were to express in two little lines what I believe was the educational ideal of Aryavarta I would say:—*Education is Fellowship; and Education is Liberation.* A liberating Vision of Humanity is the world's piteous need to-day. In Buddhist Temples in Japan there are mirrors, and the question has been asked in the books:—Why is there a mirror in a Temple? What does a mirror signify? The answer given in one book is:—the mirror symbolises *mâyâ*,—'illusion'. That mirror symbolises, to my mind, the 'nation-cults' which have been rampant in the West. So we had in Germany the cry:—*Deutschland uber Alles.* So we have the

British worship of the 'empire' and cries of the "White Men's Burden" and "Rule Brittania, Brittania rules the wave": A 'National Education' which encourages such nation cults is like the 'mirror' which symbolises illusion. But there is another Mirror of which we read that he who looks into it *recovers lost memory.* A 'national' education of the *right sort* should enable India's sons and daughters to recover lost memory of India and the Indian Ideal.

There is a sense, indeed, in which a Nation is built in the School. National ideals must be impressed on students in the formative years of their lives. And this is not possible unless the Schools move in a National atmosphere. Where the State reflects the life of the people as in free countries, Government itself is interested in building up Schools truly national. Where the State is in conflict with the people's will, as in India, it should be the duty of leaders of public opinion to release education from official control and build up National Schools and Colleges and Univer-

sities. In Russia Lenin and his comrades have established what are called "Street Universities" for diffusion of knowledge among the masses. In Germany there are "Popular Universities." Most of the German towns have these Universities, and lectures in art and science and literature are open to all on payment of a very small fee. One of the most popular ideas in Germany to-day,—a characteristic of Revolution epochs—is *equality of opportunity in education*. And one of the German writers on the subject Dr. Lowenstein believes—as believed the educationists of ancient India,—that education begins even before birth and that therefore equality of opportunity must be provided for every child from the moment the child is forming in the mother's womb. Dr. Lowenstein therefore desires that in a scheme of educational reconstruction there must be provision made for better care being bestowed upon every pregnant mother ; she must have cheerful surroundings. The atmosphere of such surroundings, it is believed, will influence the child. Very

early the child must be taken, says the German doctor, to a *kinder hut*,—a kindergarten. It is interesting, too, to note that, like Hindu writers on education, the German doctor advocates the idea of classes in the open air. Physical training, open air institutions, social service and the training of emotions were in the *asrams* of ancient India regarded as important elements in educational programme in addition to mind-training and *Brahmavidya* or science of the spiritual.

If our souls are meagre to-day it is because our education has lost touch with the Indian Ideal; with great Soul of Nature and with great Teachers. There is organisation, there is an elaborate machinery of education to-day; but where is the soul? Our students are taught sciences and civics; but how many of them have the *courage* that would stand by truth though the heavens fell. How many have the love for India that would serve Her without a thought of hurt or hate to the 'stranger?' The Heart of India will, I believe, be sound as long as her young men

have in mind the old *asrama* ideal of education as fellowship. For education, understood thus, never ends; it goes on from life to life, drawing the soul in fellowship with diverse types of thought and life for the service of Humanity. If India proves true to her ancient ideals in Education she will enrich once more the world's life. The Universities of Europe then may do homage to India's sages and India once again may go upon her mission as a Guru of the Great Nations.

ANCIENT FAITH AND THE MODERN MIND

The Poet interpreted history when he said that by the Soul only the Nations shall be great and free. As a Nation thinks in its heart, so it becomes; and once the Kingdom of Freedom is built in the Soul within, nothing can check its advance to the outer realms of Society and the State. Freedom, indeed, is an achievement of Faith; and the measure of its decline in faith is the measure of a nation's decay. Greece was great in the days she believed that the visible should express Ideal values of life; Athens stood a symbol of the goddess Athena; the 'Mysteries' assured the people of an unseen Source of strength and help, and the very games of Hellas were meant to be a tribute to the Gods. Olympian religion was mixed up, I believe, with many superstitions; but

it had the one vitalizing element of faith in the Power that makes for Righteousness, —for Truth and Beauty and Freedom. Then came a time when that faith passed away and there set in, as Francis Galton has pointed out, decay in social morality. Then entered new tribes into Greece; and Greece, strong intellectually but weak in her soul, succumbed to Rome. Rome, too, declined one day; Marcus Aurelius died in 180; the period from 180 to 330 is a period of decadence in Rome; it was a period marked by lack of faith; Tacitus the author of 'Annals' was great intellectually, but not, I am afraid, in the soul; Juvenal was a shrewd observer; his 'Satires' lamented the past but uttered no message of faith; what wonder Rome declined and the Huns overran Europe? Loss of faith results in a slackening of social morality, and therefore in decadence of the Nation. Of nations as of individuals it is true that they live not by bread alone. What is the situation in India? Religion is under an eclipse to-day. How many worship God at home or in the temples? How many read

the scriptures? How many of the houses have rooms, set apart to serve as family sanctuaries? And what is the state of our temples? If a Christ were in our midst, he would turn out not a few of the temple-keepers as unworthy of the 'Father's House.' Indifference and scepticism are growing; the vital values of the Scriptures and Civilization of India are ignored; and young men have been found echoing with some pride the foolish remark of Macaulay, that a single shelf of a good European Library is worth the whole native literature of India and Arabia!

Among the reasons which explain why the status of Religion has suffered, two may be mentioned—*increasing economic pressure and advance of rationalism.* With the spread of western civilization, the struggle for existence has become keener, and men find little time to think of the great problems of *life* when they have to work, day and night, to earn their *livelihood.* So with the spread of rationalism, new minds have been formed, new ways of thinking have appeared; the angle of

vision has changed; people are no longer in a receptive mind; free thinking is become a necessity of the new age. We are unable to dispense with 'civilization'; we must not discourage the rational attitude. Neither may we hope for national freedom if faith decline. The Ancient Faith as I shall endeavour to show, is still our need and answers, I believe, the noblest impulses and aspirations of the modern man.

I shall confine my remarks in this paper to Hinduism. What are the essentials of Hinduism? The word Hinduism is not found in the old books; the faith it stands for is not associated with the name of any one individual; there is no single founder of Hinduism; in the Books it is called *Sanatana Dharma*, the 'Eternal' Religion: what are its essentials? An English Critic characterises Hinduism as 'animism more or less transformed by philosophy'; and again, as 'magic tempered by metaphysics.' Animism is the religion of some savage tribes; and it is foolish to identify it with the religious consciousness of the Hindu

—a consciousness which aspired to something nobler even than the heaven-world, the *swargaloka*. " For Blessedness I seek", sang a southern Saint, "not Indra's choicest delights, not the pleasures of other gods." Another European critic says a Hindu is one who cremates; but are there not Hindu ascetics, Lingayats and others, who bury the dead? Surely, Hinduism is more than this ceremony or that. Then, there are critics who say the Hindu is one who believes in caste; but Chaitanya and Nanak and several Hindu reformers have not believed in caste; Kabir, though a Mahomedan has a following among the Hindus; and the Upanishads say again; 'the Eternal hath no Caste.' Caste is not peculiar to India; you find it in Europe and America. When the Negro prince Khana was entertained by the Duke of Westminster in London, the Whites of South Africa expressed their disgust at the Duke's conduct; he had dined with a negro! When Roosevelt dined with Dr. Booker Washington, there was public criticism of the ex-President's conduct: was not Booker

Washington a negro ? And America has not yet solved its Negro problem. They speak of classes and masses in the West ; one fails to see how these classes differ from castes. Where there is denial of human brotherhood, there is caste in the objectionable service of that word. The denial of brotherhood has unfortunately existed in India, as it has in other countries ; but India's teachers and prophets have not sanctioned it. *Varna asrama* as it was in the Aryan age, not as it became in later times, *was not caste*, but a profound perception of a sociological truth that there must be differentiation of functions in the social organism, that there must be, in a well organised society, different vocations, one, the vocation of the teacher, educationist, scientist, the Brahmin vocation,—another, that of the soldier and statesman, the Kshatriya vocation,—a third, that of the agriculturist or merchant, the Vaishya vocation,—a fourth, that of the manual worker, the Sudra vocation ; but all were to be honoured, for all sprang from Brahma. *Varna* is not caste.

Hinduism it seems to me, has three aspects: it is a *darshana,* it is a *dharma*; it is a *marga*, and these three aspects are, as I understand them, common to Vaishnavism, Shaivism and the various sects and orders of the Hindu Faith. Consider first, Hinduism as a *marga,* the Arya marga. It stands for a method of *attainment* not a vague belief. Hinduism is not credal; it asks its disciples to tread a path of self-discipline and realisation; and in doing this it recognises the truth that there is diversity of temperaments and development,—that back of a Soul are experiences that, therefore, different souls must develop different aptitudes. The Path, the marga is, accordingly a threefold one, associated in the Books with the words Karma, Gnana and Bhakti. The Karma Marga at a particular stage, is enjoined on all, its obligations are three. The first is *upasana* wherby is meant something quite different from formal worship or ritualism; to do upasana is literally to *sit under* the influence of the Spirit, to feel the word and voice of the Lord in a quiet hour of com-

munion. Another is that which is referred to in the Books as 'Debts.' There is the debt we owe to God, that of daily worship. There is the debt we owe to the Rishis, the Seers, the Teachers of India—the debt of studying their sayings and scriptures. There is the debt we owe to Ancestors, that of giving healthy children to the Nation and seeing that the 'thread of the race is not broken'. There is the debt we owe to fellowmen—the debt of hospitality and service; and all who help, by word or act, the widow, the orphan, the sick, the hungry, the poor, the men and women and children who need better houses and better socio-economic conditions of life, are the real servants of society. Karma, Action, is essential to salvation; such the teaching of Hinduism; only let the Karma be disinterested; this is what the Gita says, over and over again. And yet there are critics who would have us believe that the Hindu Faith condemns Karma! In his Indian Studies, 'General Sir O'Moore Creagh says a dogma of Hinduism is to withdraw from all worldly concerns!' In pursuance

of this dogma," Sir O'Moore Creagh adds, "many of India's best Hindu men have abandoned worldly concerns much to the public detriment, and the land has been filled with religious ascetics who go about naked, torturing their miserable, attenuated bodies in ways too disgusting to relate, and who are moreover a heavy tax on poor Hindu villagers whose charity is unbounded"! In writing thus, the critic shows ignorance of the Hindu teaching concerning *karma marga.*

Then there is the *gnan marga*; and we read in the Books that Karma well-performed leads to Gnan or Knowledge. Knowing by Doing—such the thought of India's sages. The knowledge of the *Atman*, of the Self within you, will not be born until your heart has been made pure by the doing of noble deeds. In a beautiful text in the Isopanishad, we read that only he who knows *both knowledge and not-knowledge* can be saved. And *not-knowledge is karma, action. Both* knowledge and action are needed for the building of character; and this knowledge, *gnan*,

involves thought concentration. The *gnan marga* is the path of meditation, of thought-power, meditation, thought-concentration builds, I believe, new braincells; it opens up intuitions and brings the Soul into fellowship with reality; and I have often felt that the modern age needs the power of meditation, the *tapasya*, of gnan, to be saved from its distractions, passions, and excitement. Be still to know thy God.

Then there is the *Bhakti marga*, the way of love or devotion. Prahlad breathes out the aspiration of the real Bhakta in his prayer to Vishnu:—"In whatever birth I may pass, may I, O Lord have unshaken devotion to thy Lotus Feet!" Such *bhaktas* India needs to-day to help forward the National Movement.

How these experiences gathered on the triple path—the *karma-gnan-bhakti marga* —were organised into a *dharma* a social synthesis in ancient Aryavarta, there is no time to tell. Hinduism as a *dharma*, is a subject which should have a separate treatment. I need only speak a word or two

concerning Hinduism as *darshana*. For, the faith that does not deepen into insight, illumination, is but a creed; religion *at first hand* was the craving of the ancient Aryan. 'The man destitute of *darshana* (*darshenena vihina*)'' says the Scriptures involved in the cycle of Existence. Darshana is fellowship with the Ideal-Real called in the Books the *Atman*, the Self within us, the Self of the universe. In a passage of great beauty, Yagnavalkya compares the things of the world to the notes of a flute. The notes, he rightly points out, cannot be seized, except when the instrument of the player is seized; even so it is urged when the *Atman* is seen, all else is known; the *Atman*, the Self is the ground of knowledge and the source of experiences. This vision of the One-in-all inspired the noblest utterances of Hindu sages; and filled with a sense of unity, they uttered the *mantra:—Ekamevadwitiyam*. This mystic mingling of the One with all is indicated by the Hindu doctrine of *leela*,—the doctrine that the universe is a love-game of the Eternal. As Kabir says in one of

his beautiful hymns—"God has spread His form of love throughout all the worlds". And with this doctrine of *leela* is connected the doctrine of *maya*—a doctrine often misunderstood by critics. For Maya refers *not* to the *illusory* but to the passing, the impermanent; and even, to-day, the Hindu servant may be heard saying that the Sahib's anger is maya, meaning that the Sahib's anger will soon pass away. Yes, the things of the world are *'maya'*; your sufferings are *maya*, for, they too will soon pass away giving place to the Peace that abides; our very personality is *maya*; for it too must pass away and we must build up the Higher Personality bit by bit through the experiences of life after life.

He who has a glimpse of the One-in-all knows that the universe has in it more than most understand; he knows that the one Creative Life flows into all; he knows that the brute is our brother, that even the plant is but rooted man, that there are no essential differences, no unbridgeable gulfs in the universe; for the essence of it is the one Self. Sir J. C. Bose has taught us

to believe in the response of plants and minerals; Mr. Francis Darwin has taught us to believe that plants have brains, that climbing plants have intelligence which they show when they feel about with their tendrils, as men would with their fingers, until they secure a proper hold! Captain Musgrave even said he discovered at Columbia a plant which had a brain, a nervous system and digestive organs! This perception of the unity of life made the Aryan reverent of all forms of life; *ahimsa* became India's creed, as it has not yet been of any other nation. If, indeed, the One life functions through every form, how dare you destroy any creature, or do harm to anything in the universe? There is evil in the world, you say; but the Hindu Dharma uttered boldly the truth that you must not resist evil except with the good; *ahimsa and non-resistance* go together. What an inspiring message this, of Hinduism:—Have kinship with all; life is not fight, as civilization is not war; the deepest self of all nations and races is the one Eternal Self; and each has an unknown chord which

when touched, breathes notes of Harmony from this Hidden Self. Kinship with all! For the Self in you binds you, as by invisible chains, to the suns and the stars, to the things of the earth and the things of the sky. Only enter into silence; only sit in the great spaces of your soul-life; and you will have a glimpse of the splendour of the infinite in all. Did you ever ask yourself why it is that you cannot well understand anything in the world, not even a grain of sand! The grain of sand is inseparable from the Infinite; the flower in the crannied wall is a thought of the Creative Artist; who can understand them all in all? Charged with this consciousness science becomes worship, nature a temple, history a Scripture, knowledge a communion with the Wonderful, and the one Dharma of life is understood to be daily sacrifice to the Self.

Daily Sacrifice:—this, to my mind, is the eternal meaning and message of Hinduism; it is the task to which the sages and seers of Aryavarta summon us to-day. How many shall answer the summons, not

with weak, smooth words but with strong, noble deeds of life? Alas, from Indian homes comes, to-day, the shriek of the night and many there be who suffer in silence and die; how many of those who say they are Hindus are ready to be poor, forsaken, obscure, unknown for the service of the Eternal Self? As many as there be,—no matter what their names or religious labels, —are the true disciples of the Hindu faith; and to them the *rishis* send their affectionate call asking them to serve India at this hour. India's interpreter will such men be to the Nation; and India's hills and seas and streams they will re-people with a radiant idealism; and though their names be unremembered, they will live in the Achievements of the New Indian Nation. For they are deathless who die, offering daily sacrifice to the Mystery that is God.

THROUGH CHINESE EYES

We are not cultured till we learn to think in terms of our nation; and to think thus is to be a part of its memory, to worship its symbols and songs, to honour its sages and heroes, to respect the divinity of its people, to believe in its Destiny. Therefore have I asked Sindhi young men to believe in the Destiny of Sind. And in order that we may have a right conception of that Destiny, we must realise her present needs and recover some memory of her past. We sometimes think we have culture if we quote Bacon and Milton and echo the opinions of Mill and Spencer! The question is: Is our knowledge a *wall* between us and India or is it a *window* opened out to receive the sunshine of her Soul? Does our knowledge separate us from the great mass of the people, or does it bind us closer in sympathy and service to the peasant and labourer? *Knowledge binds; the pride of little learning separates.*

The voice of Sind speaks in the life of her People and in the records and traditions of her Past. Let me mention some of the things, related of Sind in some Chinese Records of the long ago. Chinese Emperors sent ambassadors to India from time to time ; India too, was the Holy Land of the East, the place of Buddha's birth and the Mahabodhi tree and The *Dhamma*. The Buddha himself had stayed in Sind ; and one of the greatest disciples of Buddha, Upa Gupta the Arhat, had preached the Faith in Sind. It is easy to understand with what feelings Chinese Pilgrims came to Sind. At a later period in her history, India was invaded by Chinese soldiers of fortune like Chengiz Khan. For our study of the subject, therefore, we may draw upon the records left by ambassadors and pilgrims and military men who came from China, each with a different motive,—to India and the Sindhudesha.

One of them was Sung Yun ; he came to India in 518 A.D. Another was Hieu Tsiang—that Prince of Pilgrims — who came to India "to pay worship to the

Bodhi-Tree" where the Buddha had attained Nirvana. He came to India in 629; he returned to China with 657 volumes of India's Scriptures and several relics and statues of the Buddha. Some of these volumes he translated into Chinese and so carried Indian culture to his People; India was then a Teacher of the Nations. Yet another Chinese whose records tell us something of Sind was *Ye-lu-chu-tsai.* He was the Minister of Chengiz Khan when the latter invaded India in 1219; and we read of Sindhudesha in his book named *Si yu lu.*

The beauty of the Indus fascinated the Muslim Chronicler,—Ferishta—who called it *Nilab* 'the Blue Waters'; and it deeply impressed the Buddhist travellers. It is referred to variously as *Sin*, *Sin-tu*, *Sindu*; and it is interesting to note that the name for India in Chinese books is *Shin-du* which means the 'Land of the Indus'. How many of the Sindhis realise that their River has given to India the name she bears? Chenghiz Khan's minister refers to it as a 'great river, the water

of which is as cold as sea.' It runs very rapidly and discharges itself, into the southern sea. And he proceeds to tell us that a 'great battle' was fought here between Chengiz Khan's, Moghuls and the army of the Muslim King, Jelal-ud-din; the Sultan's troops being defeated, 'he jumped into the river with the horse and swam across it.' It was not an easy thing to cross the river safe; the *Sindhu* flowed with great rapidity and storms swept over it, again and again. In the "Life of Hieu-Tsiang written by his disciple, we read of the experiences of the Pilgrim-Scholar as he crossed the Indus on his return to China. He was in a boat which was filled with Indian Books and the different flower-seeds he was taking from India to China; the boat was in mid-waters when high winds arose, and several flower-seeds and manuscript copies of Indian Scriptures were lost; but he and his comrades were saved. And a local Raja meeting the Buddhist Pilgrim and learning of the storm which overtook the Boat said to him:—"So it has been from ancient times: for whoever tries to

cross the Sindhu with Indian seeds of flowers must meet a storm"! The Vedic Bards blessed the Sindhu, (Indus), and the Chinese Books tell us that the Buddha also blessed it. Sung-yun says the west bank of this river attracted Buddha's notice; Buddha entered into the River and came out of it in the shape of a great Fish called Makara, and for 12 years the Sindhis were nourished on this Fish! The Sindhis have not ceased to be fish-eaters!!

References are made to the 'oxen, sheep and camels' of Sind. The Sind soil, we read, 'is suitable for the breeding of oxen, sheep, camels, mules and other kinds of beasts. The camels, are small in size and have only one hump'! We read, further, that Sind was rich in mineral resources. 'It abounds,' says Sung-Yun, 'in gold and silver and native copper.' There are repeated references in Chinese books to 'Sind salt,' 'red-salt,' 'white-salt,' 'black-salt,' 'rock-salt.' 'salt which is red like cinnabar;' and Sind salt, it is interesting to note, was famous as an article for making several medicines.

The soil of Sind was also famous for the growth of cereals, wheat and millet. The agricultural possibilities of Sind are still great; but your College man does not know them and runs after little jobs in the city. The valley of the Nile is not broader than 4 leagues; and Egypt; we are told, maintained 8 millions at one time; the Sind Valley is much bigger than the Nile one, and Sind can maintain many more. But we have not explored the rich possibilities of our soil; we have long discussed the Problem of Sind in terms of city-politics or the pay and posts and Council-seats of city-men; we need to interpret the Problem in terms of village welfare and the happiness and progress of the Sindhi peasant. An interpreter of the rural life is needed to lead us away from the congested life of cities to the simple, open-air life of little towns and villages. Build up industries, if you will; but build them on the basis of agriculture. Manufacture articles out of the products of your own soil. This is the way to strengthen the *swadeshi* movement which is, to my mind,

more important than all 'reforms.' In the Chinese book, the *Siyulu*, we read:—"In Sind much sugar-cane is cultivated; from its juice the people make wine and sugar;" and Sind, we know, grows cotton, too, in abundance. With improved methods of modern agriculture, with chemical manures and modern agricultural machinery and implements, our soil can yield yet more cotton, wheat, millet cereals, sugar, and we can manufacture several of the articles which we at present import from other places. The people must determine their own *economic* life.

We read in the Records of how the Sindhis impressed the Chinese travellers and pilgrims. The Sindhis are referred to as 'honest and upright'; but we also read that 'they quarrel and are much given to contradiction'! One wished modern Sind his *quarrelled less and contradicted more!* The first would be a relief to our congested law-courts, the second would cure the Sindhi of his *lihaz* and develop in him the courage to fight for the right. The Chinese Books, also, point out that Buddhism found

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a congenial soil in Sind, and recently, several Buddhist *stupas* were found in Mirpurkhas and Tando Mahomed Khan; it is possible, too, that Brahmanabad was a Buddhist site. The Chinese Books tell us that Buddha visited Sind, again and again. They also tell us of a Buddhist King Sadvaha, surnamed Sindhuka, possibly because he resided on the Indus. Hien-Tsang says Asoka built *stupas* on the various spots associated with Buddha's visits to Sind; and we are not surprised to read in another Chinese book that the Sindhis had '*faith in the law of Buddha.*' Buddhism flourished side by side with Hinduism; the daughter-faith never persecuted the Mother Church; India was not meant to be the land of Hindus only; the Spirit of History has willed that other faiths and other races should also enter India. Islam entered India *via* the Sind; that was in the 8th century; even at that time Sind had a civilization of her own; not many know that Sind sent to the Khalif at Bagdad, in the 8th century a

political mission whereof one member was a Hindu scientist—the man from whom the Arabians received their first lessons in the lore of star-cycles. It was Sindhi Pandits who brought to the Khalif the two scientific books, the *Brahma sidhanta* and *Khandakhadyaka* which the Arabs translated into their own language and, which, later influenced the astronomical thought of Medieval Europe. Sind scholars sent for translation several Indian books in philosophy, mathematics and medicine to the Arabs; and through them Sind influenced the thought of the Universities of Cardova and Cairo. Sind even in the days of the Arab invader had a culture, a civilization which one has but to know to appreciate. At one time, indeed, the Sind raj extended as far as Kashmir; and several of the Sindhi rajas—Chohans and Sodas, tracing descent from Prithvi Raj—were upright and popular. Dahir, the last Hindu king of Sind, was a member of the great Soda family and was known as *Dashir Deshpati,* Dahir ' the Father of the People '! The peasant's rights to the soil were protected

by the old Aryan custom according to which Government could only claim rent, the peasant being recognised as the owner, the master of the land. The Panchayats, too, were a power, and continued to be a social force until the modern official laid his rude hands on old institutions and disturbed the medieval guilds and social life of Sind. Sind had arts and handicrafts and refined culture even in the 8th century ; yet she passed into the hands of the invader ! And the reason is not far to seek. Sind became ultra-Buddhistic ; several of the Buddhist priests in Sind were indolent, says a Chinese traveller ; 'they were given to indulgence and debauchery' ; religion degenerated into monasticism. Forgetting their Dharma, their duty to the State, Sindhis adopted, in large numbers, the yellow robe of the monk ; the Kshatriya spirit declined. Athens fell when the sentinel failed her ; Sind passed into Arab hands when the Kshatriya failed her, and Buddhism degenerating into antisocial monasticism, *civic consciousness* declined. Who will

say there is not justice in Destiny and History ?

Events have succeeded events, since that day of Destiny. There is to-day, the beginning of new, a wider social consciousness, of a new sense of duty to the Nation. The beginning only ! The rising generation must learn to love Sind abundantly and serve her unselfishly, if she is to have a future worthy of the hopes and struggles of her heroes and to achieve the purpose of her past. And to love her and serve her, youngmen, need to know her, and spread the knowledge of her to every house and hamlet. O ! spread the Knowledge wide, and put into the institutions and activities of to-day the meaning and message of Sindh ! You will not find a destiny worthy of fulfilment, you will not have the power to build for the future, if you will not know Her. For She is the Soul in you ; and every one with the ears to hear may hearken to Her, singing there between the stars of a cloudless Sky and the blue splendour of the Sea.

A PEEP INTO THE PAST

The more I study Aryan Civilization as reflected in the Books, the more I feel that there was in it much which should have a value for the modern world. A sincere effort seems to have been made in ancient India to govern life in all its relations by a spiritual synthesis. The Spiritual does not exclude, it includes the values of life. One of them is the democratic ideal. Aristocracy existed in India, but it was an aristocracy, largely, of virtue and wisdom, —not of wealth. This 'natural aristocracy', as Burke has pointed out, always emerges in a Free Commonwealth. Sages had seats in the Councils of the country; and the idea is, again and again, expressed in the Books that kingship is for the service of the People. That autocracy is congenial to the Indian mind is a fiction. What says Krishna to king Yuddhistra at

the Great Sacrifice!'—"Rule with a father's wisdom and care. Be unto the People like rain which nourishes the parched sunshine. Be a shade in hot sunshine. Be free from pride and passion." So was the lesson taught that *power* is meant not for aggrandisement but for *service.* "The People," we read, " who suffered from evil doing came to Yuddhistra as sons come to a father seeking redress". Of Yuddhistra we read that he had not the strength of Bhima nor the warrior's skill of Arjuna but he loved *justice and mercy and truth.* The conception behind kingship was a *moral* one,—that of a guardian of the collective life of the People. " Self-mastery ", we read in an *Arthasastra* "is the quality of a king".

The democratic conception of *will of the People* is emphasised again and again in the Books. " Even reform ", we read, " is not to be introduced when disapproved by the People. If it must be introduced, let it be after it has been recommended by persons of intelligence." The king as a Democratic Leader must carry the people

with himself. He must not behave as an impatient 'reformist'. When Sakuntala comes to Dushyanta with her son, the king at first sends her away. Then,—so we read in the famous Drama—a voice out of Heaven says:—"What Sakuntala says is true. Therefore, O Dushyanta, cherish thy son and because thou wilt cherish him by the God's command, he will be named Bharat (the Cherished one)." Then said the king to his ministers:—"Thus hath spoken the Celestial Messengers. If I had cherished my son after the words of Sakuntala alone, men would have suspected her truth and his royal birth." The idea was there that the king as Leader of his people must subordinate the personal to the People's will.

At this time when we read of Peace Problems and the Disarmament Conference it were well for us to remember that Aryan Civilization was neither *militarist* nor *commercial* but *humanistic* in its conception. Bhima, we read, said to king Yuddhistra:—"O king; strike down thine enemies! Battle is the highest thing for

a Kshatriya." But Yuddhistra said:—"Virtue is greater than life, greater than prosperity. Virtue is the way to bliss." King Yuddhistra placed virtue above the battle-spirit. India put forth efforts, in the long ago, to build up a *brotherly civilization*, a civilization of "fraternity and friendship." Aryan civilization, as I have understood it, was not based on greed or militarism. A sincere effort was made to base it on *dharma*,—a word variously translated but which I may interpret to mean the *Laws of Social good.* In an ancient book on Political Science we read:—"Practise giving. Aversion from giving is greed. Theft is also greed." Referring to the India of his days, Asoka rightly said:—"Instead of the sound of the war-drum, the sound of the drum of *Dharma* is heard." Europe has for a long time persisted in patriotisms of pride and antagonism born of theologic, economic and racial rivalries. War has come to be regarded by many in the west as almost essential to civilization. So careful a statesman as Roosevelt urged, in his

Lafeyette Day Speech in New York, that 'prepared strength' was the only solution of the world's problem! The line between "prepared strength" and "militarism" or "navalism" will always be thin! Pan-Germans, we were told, preached the doctrine:—*Be-hard*! But was it very much different doctrine upon which the Victors in the War acted when facing the problems of Peace Settlement? The blockade of Central Europe, the German 'reparation' and the partition of Turkey indicate the prevailing mood of the 'great' Powers.

Is it possible to have respect for imperialism of European nations when one reads of the doings of these 'Empire-Builders'? Western 'democracies', as it seems to me, have not yet risen to the democratic vision of Ancient India—the vision of the—One Purusha in all. Not without reason does Prof. Thomas of the University of Chicago say:—"We have freed our slaves, recognising in this that no man is an alien to be treated as an economic value as we treat inanimate things. But psychologically

speaking, our population is still divided into alien classes and the Negro is not only still in virtual slavery but the capitalist manipulator treats the labour and public as inanimate things, possessing only economic value,—or is only just beginning not to do so."

Is it a wonder the West has drifted from violence to violence ? The Governments of Europe rest ultimately on force. There is the "League of Nations", you say. The question is :—What kind of League is it ? Is a League practically of the Nations of the West,—a League of the White Face ? The Movement of Civilization will be saved by not such a League but by a League based on humanism. It is the Human Vision Europe needs,—the Vision that all Nations have their rights, no matter what their colour or creed. Imperialism is incompatiable with such a Vision. The Aryan Civilization, as I understand it, was based on humanism. Even the racial barrier between the Aryan and Non-Aryan was broken down in the Buddhist age ; and we read of efforts made to assimilate the

"forest-folk" to India's social polity and teach them the *Dharma*, the Law of Aryan Life. We read of Asoka's missions, medical and religious, to Southern India, to Peshawar, Pegu, and Ceylon,—to Africa and Eastern Europe,—to Syria and Macedonia. And the teaching for the Brahmin and non-Brahmin was the same:—"*Strive to do good to all.*" The "all" included not only men of diverse races and creeds but also birds and animals; no living thing was to be harmed; all life was sacred.

Militarism, navalism, industrialism could not be congenial to a civilization based on this idea of dharma. One of Asoka's edicts is on:—"*True Conquest.*" It tells of Asoka's remorse for having conquered Kalingas, because "the conquest of a country involves slaughter, death and carrying away the people as captives". It points out that 'conquest involves violence or slaughter or separation from loved ones.' "Even upon the Forest Folk (the uncivilised)", the Edict says, "His Majesty looks kindly." Then come words eloquent with the wisdom of ages:—

"*And this is the chiefest conquest in the opinion of His Majesty,—the conquest by Dharma.*"

And the Edict ends beautifully thus:—"For this purpose has the Edict been written in order that my sons and grandsons who may be should not regard it as their duty to enter upon a new conquest. If, perchance, they become engaged in a conquest by arms, they should take pleasure in patience and regard as the one true conquest the conquest won by Dharma,—what a grand ideal! And there were no 'Wars of religion' in India as there were in Europe; prisoners were not tortured; there were no slave-marks too in ancient India; the very Tartarland of Tibet became sober under the influence of the Dharma-Ideal. As a continental writer observes:—"It has taken all the fierceness out of the Mongols."

A civilization nourished by this vision of man's essential dignity and freedom—a vision of the potential divinity of man—made India great in the long ago. India did not go upon external conquests of

aggression; she wished to have fellowship with men of other lands through commerce and culture. We read in the books of Sind's trade with Syria, Arabia and Egypt. We read of an Indian king sending a letter to Antiochus of Greece asking that the Greek ambassador to the Indian court should bring "figs" and a 'real Greek philosopher'! We read of vessels bound for Burma and China. We read of a ship taking Indian merchants to Javadwipa, now called Java. We read of a Chinese king rejoicing in the Indian title *Danapati*, the 'Giver of Charity.' We read of scholars coming here all the way from China, that country being called the 'frontier land'; and one of these pilgrim-scholars was so fascinated with India that he exclaimed:—"From this time forth till I come to the state of Buddha, let me not be born in a frontier land." A long story this,—of what the Aryan civilization was and achieved. A painful story this,—of how India fell in the perilous struggle of centuries. One thing will, I believe, become clear to those who will study history;

India's Civilization was not meant to be mobilised for exploitation or conquest ; it was a civilization essentially humanistic. I am one of those who believe that the deeper values of that Civilization are the world's piteous need to-day. Hate, domination, exploitation have marred the course of history ; they have produced war, strife, chaos in a world which Sri Krishna called 'the Body of God.' A new humanism, a new vision of man, is our need—even the vision that every nation has its mission and its rights. The sin of Western democracies is that they have not yet passed the color-line ; nationalisms and hunger-born industrialism have marred their programmes of 're-construction'; they have not yet glimpsed the beauty of Dharma, the Vision of Humanity. *Great has been the agony of India through the ages : but she is not yet defeated* : And she will not be as long as she clings to the vision of Her Sages. The air to day, is filled with many voices of '*swaraj*' ; Some have hopes, some have doubts, as to the attainment of Swaraj at an early date. Many feel bewildered.

Many are enduring sufferings grimly. We want *swaraj*,—but the *reality* of it, not the *name*. And where the *self*, the *true self* of my Nation is allowed opportunities of expression and realisation, there, for me, is *swaraj*. Why do I shrink from suggestions of violence? To young men I often say:—the creed of violence is unwise; the heart within me says, again and again:—the creed is anti-Indian. The soul of India, as I understand it, is *ahimsa*; and what, I ask, is our *real* gain if we get the control of political machinery in our hands by murdering the soul of the Mother? Nor can I think we can retain long a *swaraj* won by violence. But I believe, I have faith in India the Ancient, India the Immortal. India will not, I believe, let Her soul be killed by counsels of a seeming-strong Civilization of the West. India will, I believe, sing her own Song again. And can the country have nobler *sipahis* of *swaraj* than singers of the Secret that is Love?

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